

Gift of
Edward G. Levy

(Average note)

Camp, near Chapra

April 23^d 1879

My dear Mr. Rivett Carnac.

In continuation of
my last letter, dated the
20th April (or finished
on the 22nd), I now

proceed to notice some of
the other subjects, which
some of the books and
papers, &c., which you
sent me, bear reference
to.

2.

With regard to the
Queries of Professor
Schaffhausen, Nos

I., II., and III., as ancient

Crania: — There have

been elongated skulls

found in India, and

also small crania,

There are no doubt

(of such
good specimens), for

reference, in the

• Indian Museum,
at Calcutta; and the
Museum would no
doubt be the best
place to apply to
for information on
this subject.

I should say that
small skulls, were of
more common occurrence
than elongated skulls
in India. But I
have

4.

have never yet
heard of any
artificial means
being used in India,
either to depress, or
to elongate, or
otherwise to modify
the cranium! —

Your quotation from
the information of an
officer who had been
in the Panjab, is the
first

first rumour that
I ever heard of, of
such a practice
being followed in
India. But I should
think it was very
doubtful! — Perhaps
among such a ~~part~~
totally savage people
as the Andamanese,
and just barely possibly

6.

possibly among the
farthest distant and
least known of the
barbarous North-east
-ern mountaineers,
on the boundary
between India and
China, such a
practice might
prevail. But,
if so, we have never

4.
never heard of it, —
we have no reason
to suppose it, — and
we have no informa-
-tion to go upon.

And it would be
strange if we were
found to be ignorant
of characteristic
usages among the
tribes of India,
while

8.

while we profess
to be sufficiently
well informed of
those of the aborigines
of America! We
feel pretty certain
about the existence
of American Indian
"Flat-heads"; but
we are ignorant
of the existence of
any East-Indian tribe

9.
• tribe who could
merit the applica-
=tion of a similar
term!

I had written
thus far, when I
happened to be
reminded of a pecul-
=iar custom which
is practised by nearly
all of the natives of
India;

10.

India, generally;
though, I believe,
not exclusively by
any one tribe in
particular (as far
as I know). I refer
to the common prac
=tice, prevalent
among native ~~mothers~~
Indian mothers and
nurses, of modifying
the shape of the head

the shape of the head
nurses of nursing
mission mothers and
around native
the prevalence of
melancholy, and
to the common place
as I know. I refer
particular aspect
and on this
not exclusively, ton
the shape of the head

11.
• head of native
infants, by pressure,
for the sake of
beauty! From the
very hour in which a
native infant is
born, up to the eightth,
tenth or twelfth
day after birth,
the native nurses
keep

Keep the native women
dressed in the
native style
for the sake of
the man! put on
a dress in which
a native woman
is at her most
difficult to
dress. It is
the native woman
dressed

• Keep the infant's
head tightly band =
= aged round, horiz =
= ontally, (that is,
from the back, or
occiput, to the
forehead, round
by the sides).

And the natives
say that this is
intended to make

Keep the marks

marked with a hand

given by our hands

(in fact), please

to lead all my

own to the

former bread of

of the order.

And the order

is that you

be at the

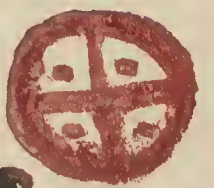
• make the head
round shaped; or
to prevent it from
being long shaped!
After the bandages
have been taken
off; the head of
the child is then,
next oiled, three
times every day, and
pressed between the
hand

make the bread
to: hequads brewer
may to move at
bequads-prod prod
upbound with rest
what more send
to send with; Ho
will is blind with
with, helio two
no, job wasen sent
with, married beaverd

last operation continues
 this period for several months



hands of the nurse;
 the pressure being
 applied, alternately
 first with the right
 hand on the fore-
 head, and the left
 hand behind, on
 the occiput, and
 then with the left
 hand on the forehead
 and the right hand
 behind the head. These



[Faint, illegible handwriting, possibly bleed-through from the reverse side.]

15.
These various
operations are not
always fully and
strictly carried out
to the letter, in every
household alike;
for some natives
are less particular
or less observant
of them, or pay
less attention to
them, than others who

swallow 332

Tom 20 in 1897

Opolyphus macula

two birds in 1897

to the latter in 1897

like blood-red

water 1897

and 1897

to 1897

to 1897

to 1897

to 1897

16.
who adhere to
the custom more
rigidly. But
the "custom", how-
ever, does not seem
to be confined to
any one particular
caste, or class, or
tribe, at all; but
it appears, rather,
to be general! —
On

who adhere to

the custom of

the B. Whip

the custom of

the custom of

to be confirmed

our own

case or case

the; the, the

the, the, the

to be confirmed

On

17.
On the whole,
the entire process
just described, —
including both
the bandaging and
the manipulation
of the head, —
appears to me to
be simply a very
mild mode of
slightly modifying
the

[Faint, illegible handwriting]

the shape of the
cranium, in order
to suit some ideal
type, of form or beauty!

The suspicion
next arises, that
owing to this (how=
=ever slight) arti=
=ficial modification
of form, in human
crania, in India,
the

the shape of the
labro ni, munnar
lashi amos time of
turning to mro of foud
mo: idem n.
that, & dicitur
won silt of mro
itro (tripilg) rous
mo: as if bonn mo: if
mamul ni, mro of
ni, dunnar

19.
• the consequence or
result thereof may
be, that most of the
crania of natives
of India are of
an artificial or
unnatural shape;
or that very few
crania of a natural
shape can be found
in India! And that
consequently

to 22m 24m 26m 28m

20m - 30m 32m 34m 36m

38m 40m 42m 44m 46m

48m 50m 52m 54m 56m

58m 60m 62m 64m 66m

68m 70m 72m 74m 76m

78m 80m 82m 84m 86m

88m 90m 92m 94m 96m

98m 100m 102m 104m 106m

108m 110m 112m 114m 116m

118m 120m 122m 124m 126m

128m 130m 132m 134m 136m

• consequently no
criterion, whatever,
can be formed,
from crania, of
the original, na-
tural, or normal
form or contour of
the heads or skulls
of the people of
India, — who
might therefore be

on ut supra no

ut supra no ut

ut supra no ut

ut supra no ut

ut supra no ut

ut supra no ut

ut supra no ut

ut supra no ut

ut supra no ut

ut supra no ut

ut supra no ut

be called "diame-
=trio-entechno-ceph-
=atic", or "entechno-
-diametrio-cephalic"
 (artificially-modi-
=fied-headed).

But then, in
 that case, also our
theoretical Indian
craniological scheme
or system, must be
all at fault, and
 so vitiated as to be
nearly utterly useless;

be called "balls" and
the entire set
of "balls" to the
entire set of
balls
(entire set of
balls)

field heads
But the
that are also out
the entire set of
balls
entire set of
balls, must be
all of the
so that the set of
balls

useless; because
any proposed dia-
=gnosis must rest
either upon doubtful
characteristics, which
may be of more or
less artificial, or
semi-artificial,
origin, — or, at
least, variable
characteristics
which can not be
relied on! — Very

referred; as seen

- all breads and

the same as

lasted for some

time, and it is

now found

to be of more

or less

to the

same

as the

which can

be used on

23.

• Very curiously
and sometimes even
abnormally shaped
human skulls, may
occasionally be pick-
ed up along the
banks of the river
Ganges, — that great
watery cemetery of
the Hindus! —

I will now give you
a description of two
ancient skulls which
found in Rājputāna.
On

found in Rajahmundry
a description of two
out of the
will now give you
the Hindu
waters contained
Ganges, that great
banks of the river
ed up a road the
occasionally be
human skulls, and
abnormally shaped
and sometimes even
very curious

~~Tribe who could~~
~~merit the applica-~~
~~tion of a similar~~
~~term!~~

On the south-
 western borders of
 the Bhartpur
state, on a high
 rocky hill, near a
 place called Sontpur
 in a sort of aboriginal
 grave or tomb, in a
 crevice

25.

crevice of the rock,
I found a remarkably
shaped, elongated,
dolichocephalic, skull,
which had apparently
belonged to a young
person, — a boy, or
a girl! —

Again, in an
excavation which I
made in the side of
a mound, at "Nagar",
near

near Uniyâra, in
Râjputâna, I found
a very thick, strong
skull, of an adult,
of a very remarkable
shape. This skull
was of great anti-
-quity, buried beneath
the ruins of a very
ancient city. This
skull was not remark-
able

24

for its length, ~~at all~~;
but it was remark-
= able for the shape
of its very receding
frontal bone, and
for the fact that
the central suture
was almost entirely
obliterated, by
solidification!

The

The shape of the
frontal bone was
abnormal. The
bones of the eye-
brows projected
very much, and
formed a raised
overhanging ridge.
From the brows,
the frontal bone
at once sloped back.

29.

backwards, — or
receded at once,
with a very great
slope, — so that
really there was
no forehead left,
at all! There
were somewhat
acute projections
towards the after
part of the sides
of

of the skull, above
the ear orifices, —
or just about where
phrenologists pretend
that the organ of
"Caution" is situated.

There was also a
rather acute pro=
=jection posteriorly,
on the occiput.


The lower jaw
was

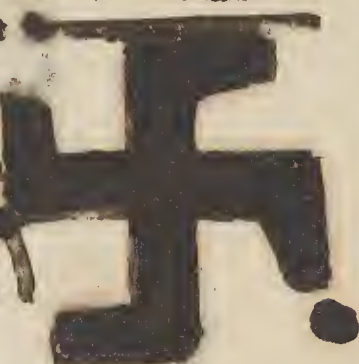
was gone; but the
bone of the upper
jaw projected very
much outwards,
so that the profile
must have been
very prognathous!

With regard to
Query N^o. "V.", about
the "Thor's hammer,"
the Scandinavian
mystical symbol

• symbol called the

"Thor's hammer",

vizt, thus, 

is, in its form,
apparently identi-
-cal with the Indi-
-an "Swastika" .

(See sketch of the
"Thor's hammer" and
other mystic symbols
in

all these things

shall be done

in the year

of the Lord

shall be done

in the year

of the Lord

shall be done

in the year

of the Lord

33.

"in Baring Gould's
Sceland, its Scenes
and Sagas!")

The mystical
symbol of the
"Thor's hammer"

really bore reference
to three things (or three
natural phenomena),
or had a triple
signification; vizt.:-

My dear Mary

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

vizt: _____

1. { The Sun's power
and course.

2. { The revolution
of the four
seasons; and of time

3. { The four quarters
of the compass.

1. a. { Rising, striking,
setting, absence.

{ 2. a. { Spring, summer,
autumn, winter.

{ 2. b. { Morning, mid-day,
evening, night.

3. a. — East, south, west, north

100

2nd

1st

3rd

4th

5th

6th

7th

8th

9th

10th

11th

12th

13th

Thus:
 Rising.
 Spring.
 Morning
 East.
 Birth & Youth.
 Beginning.



Striking
 Summer
 Mid-day
 South.
 Manhood
 Present.

Setting.
 Autumn.
 Evening.
 West.
 Old age.
 End.

Absence.
 Winter.
 Night.
 North.
 Death.
 Past.
 Future.
 Chaos.

7

I myself have
never seen hammers
or "eyes" worshipped;
in India!

Round a Linga,
or Mahadeo, when
it happened to be
situated in the open
air, I have, very
frequently seen many
naturally smoothed or
rounded, stones, and
oval stones, and pebbles,

37

collected, in a crowd;
and I have sometimes
seen so many, that
the big "Mahadeo"
appeared to be
standing in the midst
of a forest of little
ones, of all shapes
and sizes! — But I
have never yet
seen any genuine
"celt", or axe, in that
position! A

38.
A kind of "green
stone" is used as a
medicine, in India.

I saw it, or rather
had authentic know-
ledge of its being
so used, in Agra
(as a tonic?)! —

~ ^{(are,} There, however,
three kinds of stones
used in India, as
Medicine.

My dear friend,
I have a great pleasure
in writing to you
and to hear from
you. I am well and
hope this finds you
the same. I am
very much interested
in the progress of
the cause and
hope to hear from
you soon.

39

• medicine; namely:

1. A green stone,
called "Dahâna
Feringh", which
is scraped, and
the powder thus
obtained, is mixed
with water, and
drunk, for diseases
of the kidneys!
This stone is
probably

plum; amiss

... ..
... ..
... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

... ..

probably true
"Nephrite".

II. — A green stone,
with occasionally
red and yellow marks
in it (a kind of
Blood-stone?),
which the natives
call "Pitoniga".
This stone is merely
dipped

Just a day

Thursday

Agnes's

II

with a great deal of

red

in the kind of

Blood stone?

which the

can be

which the

which the

which the

41

dipped or washed
in water; and
then the water in
which the stone
has been dipped,
is drunk as a
remedy for heat
or eruption of
the skin; and for
pimples, prickly
heat & irritation of
the skin, &c.

to be a good one

and to be a good one

and to be a good one

and to be a good one

and to be a good one

and to be a good one

and to be a good one

and to be a good one

and to be a good one

and to be a good one

and to be a good one

Book A III

of the
Hill

of the

of the

of the

of the

of the

of the

remedy for heat,
inflammation,
structure or stoppage
in certain organs;
especially for
"strangury". —

I am not sure
about ~~your~~ the
correctness of your
definition of "green-
stone". Common
"green-stone", the

Land of the
mountains
and the sea
in the
land of the
mountains

and the sea
and the mountains
and the sea
and the mountains
and the sea
and the mountains

the common
"green-stone" of
geologists, is simply
a kind of trap
rock; and it is
not "Nephrite!"

So also "Serpent-
ine" is quite a
different mineral
from the "green-
stone"

the common
green stone of
Smith, the
dark brown
is the same; but
not white.
So also of
the "is" and
different
from the green
stone.

45

"Greenstone Trap
rock of geologists.

"Jade" I under-
stand to be a much
harder stone than

"Serpentine". The

usual colour of

"Jade", is a pretty
uniform dark green.
"Jade" celts have been
found. — I believe
one

Spencer's

Rock of

about 1000

years to be a

hard to be

at the

of the

the of the

uniform dark

and the

of the

of the

of the

• one of the names
by which "Jade" is
known in India,
is "Zabarijad"; but
this name is also
applied to other
minerals and precious
stones, such as
"Beryl", and Green
"Jasper", &c.,
(and also greenish
"Chalcedony"!) — What

1800

1801

1802

1803

1804

1805

1806

1807

1808

1809

1810

1811

1812

47.

• What is the meaning
or signification, and
what is the etymology
of the word "jade"?
Does it mean a
hard stone, which
"jades" the person
who tries to work
it? Or is not the
name perhaps rather
derived from the
Arabic

and it is told of
in the fingers of
a girl who is told
that she is of
the same family
and the land
which is told of
the great north
all have been to
the great man
and the great

Arabic word "jad",
meaning good
fortune, felicity,
prosperity, — and
thus meaning — "the
lucky stone"; —
or from the Arabic
word "jūd", meaning
— magnificence, or
beneficence, — and
thus meaning — "the
beneficial"

by the side of

the ground

of the

the

the

the

the

the

the

the

the

the

49.

beneficial stone?
And hence its
Perso-Arabic name
of "Zabar-jad", or
"Zabar-jûd"? (For
the name is spelt
both ways.) Literally
meaning — the stone
of "powerful bene-
ficial efficacy"! 5

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

I have now to
 make a few remarks
 about your silver coin
 of the Saurashtra
type, and supposed
 by Rajendra Lal Mitra
 to be of "Joramâna".

On account of the
face, or profile, of
 the king's head, being
 turned to the left,
 as in another coin of
Joramana

It was such a
delicious and charming
time which I never
forgot. 2 The
youngest son, who
was the only one of
the family who was
not a member of the
club, was also
present. The
youngest son, who
was the only one of
the family who was
not a member of the
club, was also
present.

Toramana, cited
by Thomas (see

Prinsep's Essays,

Vol. I., Page 340), it

would seem likely

that your coin would

be of Toramana, also!

But as the legend, or
inscription
appears in the figure

of the coin, as engraved
in the Proceedings
of the Asiatic Society
of

52.

of Bengal, from
December 1848, —

I can not read the
name as Soramāna,
and I regret to say
that, at present, I
totally disagree
with Rajendra Lal's
reading. ~~See~~

In the engrav-
-ing, the letters appear
to

to be as follows:—

मम एतन्मया देवता

मायया

This, in modern Deva-
-Nāgarī, would be as
follows:—

श्री भामा ज्ञानादिराज

Śrī Bhāmā Jñānāda nā ja

मतो विजित एना

ma to vi - ji - ta E - rānā

रणाभलः

rā nā bha la.

h.

(Or,

पुस्तक संख्या १२३४५६७८९०

५७ ५१६

आचार्य श्रीमान् श्री
श्रीमान् श्रीमान् श्रीमान् श्रीमान्

श्रीमान् श्रीमान् श्रीमान् श्रीमान्
श्रीमान् श्रीमान् श्रीमान् श्रीमान्

Or,

“S^{ri}B^ha^maJ^an^ar^daⁿaja,
mato vijita Erana
rana bhatah.”

This I would trans-
late as follows:—

(By) “The auspicious
Bhama, sprung
 from Janardan
 (Vishnu?), by intent
victorious

24th January 1890

Wrote up

Phases

of the

late as follows:

By the auspicious

Phases of

from January

(Venus?) by means

of the

• victorious over
Eran, in righteous
battle."

The term, mato-
vijita,¹² if liberally
translated, might
 mean — "who, by
his own will", or
 "according to his
premeditated
intention, was
victorious

Victoriam

Erant in uirtutibus

et. patet

etiam multa et

maxime fi. et

et pau. et et

et et et

et et et

et et et

et et et

et et et

et et et

56.
• victorious! —

But "victorious
over what, or where?

The answer is —

"Eranâ", — "at", or

"over", "Eran"! —

And how? The ans-
wer is — "by a just,
or righteous war!"

"Ranâ bhalah", —

Victims

Elm victims

over the

in the

to the

to the

the now

is a

of the

the

The name of
 this victorious King,
 I read as "नमः"
 "Bhāmā", on the
 coin, (in modern
 Nagari, भामा)
 (from Bhām,
 which means ~~passion~~
 passion; anger, wrath,
 fury?, rage?, temper?,
 fierceness, frightful-
 ness, terrible ness,?
 terrifi-ness?) Hence

o ammer nit
om Vswaitotie zitt

Uda haer

Blanca, on the

reborn in, won

Yadon

which were

born; noisad

redmet, spand, wuf

luftpary, dem drey

edem, dikkat, dem

Gedem, dikkat

Hence "Bhāmīn", ^{angry}
^{passionate}
Rajendra Lall 58.

Mitra read the
same word as —

"Naya", which I
read as "Bhāmā".

But, in the old
numismatic alpha-
= betic character of
the period, the word
"Naya" would have
been written as नय;
which is not on the coin
at all.

Howe, Elliott, and
Rafan, all
this year, and the
same words
Name, which I
read as "Blind"
But in the old
manuscript copy
of the charter of
Edward the first
Name would have
been written as
"ch. is not on the coin"

59.

atall! — On the
contrary, the word
on the coin, is
plainly ढ ढ
(Bhâ mâ.)

and which I can not read
any other way, ex-
cept as "Bhâma!"

The next letter, E,
"Jâ" (or "Jo"), Rajendra
Lall reads as "Se";
but which, if it were so,
would

all! On the

count of the word

of the count is

planing

and the

and which can not be

and other way, ex

cept as Bhāṇḍarī

The next letter

is or so Rajendrar

2nd reader has

but which, if it were

60.

would be written
as "S"!
("Se")

actual letter on the
coin, however, is
really the letter "J";
with an up-stroke
attached to it, for
the vowel "a"!

At any rate, there
is one thing quite
certain,

nothing is blue.

13
2

no more / I am

now at my

Letter to you

about the new

of the book

to you

and the new

is one of the

new

quite certain, and
that is — that the
 name of "Joramâna"
 does not appear
 upon the coin, at all;
 and that therefore it
 is not a coin of
 "Joramâna"! —

The letters on the
coin, which Rajendra
all took to form the
 name of "Joramâna",
 are

are the following:-

गुप्त ; which I
read as, (taErtana)
or (Gupta na)

But it is quite
impossible to manu-
-facture the name of
"Goramāna" out of
these letters, even
with the greatest
stretch of imagina-
-tion! — For, in

we are all

White: 1847

(to E. J. O'Connell)

of (G. J. O'Connell)

But it is not

impossible to

for the

to be

the

the


the

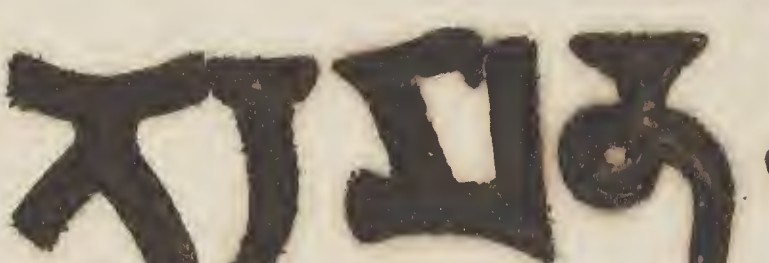
the

(Later, or Gupta)

63.

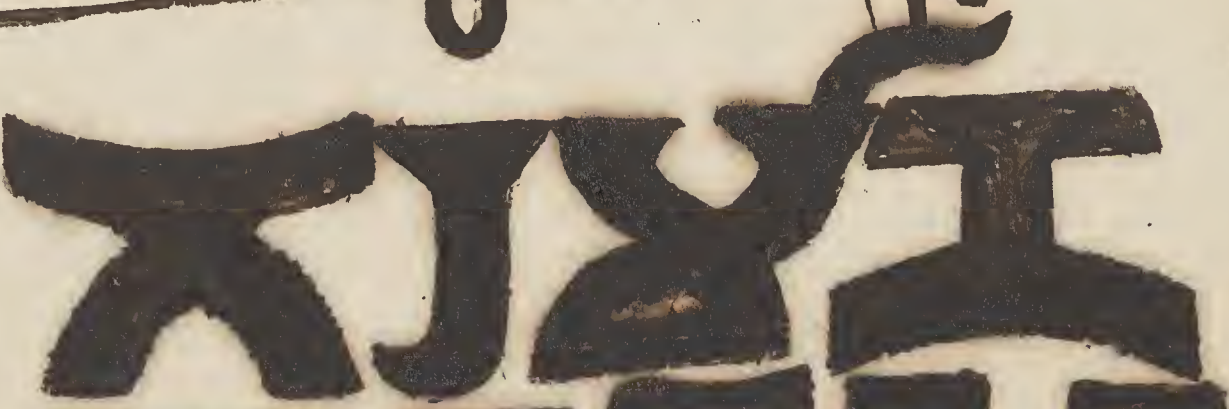
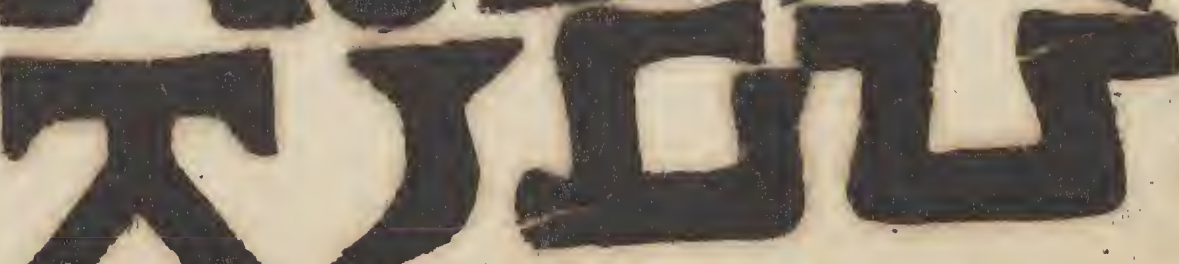
in the letters
of the Saurashtra alphabet,
the name of Toramâ-
na would be as

follows: — ,

or, . (Toramâna)

which it is not, on
the coin!

(Other coins, of the
Indo-Scythic type, have


or, .)

of the
the name of
the name of

black on
of

to
which is no

! unions
of the
and

to

• Other coins, of the
Indo-Sassanian

type, have simply
the first part of
the name, as:—

𐭠𐭣 (Tora)

and

𐭠𐭣𐭥

Śrī To ra.

But

0110

2-16-1910

1000

1000

1000

1000

1000

1000

1000

1000

• But on Thomas
coin, of the
Saurashtra type,
the name is given
in full, as:—

श्री त्रामा ना

(Śrī Toramā na.)

You

But on the

the

of the

the

the

the

the

You will now,
therefore, perceive
that there is no such
name on your coin!

As I before
intimated, in my
previous tentative
reading of the
inscription on your
coin, I am inclined
to read the name of

Now this most
 interesting of parents
 does not want to
 have any more
 children
 for the children
 that it is
 all for
 the most of
 the most of
 the most of

of the king as Bhâma,⁶⁷

But I myself have
good reason
to prefer to read the
name as Bhâmâ.⁶⁷

𑀧𑀭
(Bhâmâ.)

In some of the
similar Gupta coins
of the Saurashtra
type, the letter Bh⁶⁷
is formed like "𑀧", and
"𑀧"; as in the titles of

of the Kinderhook

But I must have

to read the

name as Blama

12

Blama

in some of the

similar Gupta coins

of the Samratpur

types the letter B

is formed like H

as in the titles of

of Kumâra Gupta,
 on his silver coins;
 where Prinsep read
 "Bhânuvîra", and
 Wilson read Bhat-
târaka", and Thomas
 reads "Bhagavata";
 while I read —
 "Bhânudhara,"
 on one coin, and
 "Bhatârana,"
 on another! (Thus
 do doctors differ!)
 Now,

of Kinnegore
in the year 1845
and 1846

Blount
Walter and John
Tate and John

and "Blount"
John and John

Blount
on one coin and

Blount
on another coin

of the year 1845

Now, if the name
of the king, on your
coin, be "Bhāma";
then the next question
is whether there
was any king of
that name, among
the later Guptas?
I think it will be
found that there was!
And I would place
a "Bhāma Gupta",
after

Wash the mouth

of the head out

corn or Banna

then the next question

is whether there

was any kind of

that was caused

the later part of

I think it will be

found that there was

and I would like

a Banna

after

70.

after BuddhaGup
ta, and before
"Vishnu Gupta", —
say about A.D. 260 to
and nearly contempor-
ary with Joramâna!
(whose date is probably
about A.D. 261?
or 262?
or 264?)

This puts me in
mind that, in the month
of January 1877, I
received a letter from
General

Walter Buddenbrook

at

Vishnu Gupta

of S. D. A. S. D.

and the other

of the same

(the other)

(the other)

(the other)

(the other)

(the other)

(the other)

(the other)

71.

General Cunningham,
in which he informed
me that "Two Silver

Coins of Bhānu

Gupta" had "come
to light"; and that
he had "an inscrip-
-tion of him, dated
in S. 191" (of the

I.e.

S. 499.

191.

240.

Gupta era; = A.D. 240.)

Now, General Cum-
= ningham's writing

General Assembly
Resolved that
the sum of two hundred

Coins of Bhama

should be paid

to the said

in full of

the sum of

of the sum of

the sum of

I.e. 200
Rs.
100
of 2

42.

• writing of the
name of the king,
is not distinct,
and I can not make
out whether it is
"Bhâme" (for "Bhâma")
or "Bhânu"; but the
date of the reign of
this king, is "A.D. 270,"
or about contempor
=ary with Joramâna.

with the
name of the kind
is not distinct
and I can not
out whether it is
Blame for Blame
or Blame; but the
date of the receipt
of the kind is A.D. 1750
or about 1750
and with the

13.

I therefore think it
is possible that your
coin may belong to
the very same king
who is mentioned
by General Cumming-
ham! —

It must, however,
be borne in mind
that my version of
the reading of the
"legend" on your
coin,

to admit my fault &
away to the Dissociation
I packed your mas
and some were sent
to the same kind
treatment as other
prisoner's (unwilling
to go!) most
of the town to
be done in mind
to make you want
all to prison and
you no longer
more

74.
coin, and my inter-
-pretation of it
are merely tentative
or provisional;
and that my read-
-ing is founded
solely and entirely
upon the form, or
shape, of the
letters, as they appear
in the figure or
engraving of the

Handwritten text: Handwritten 1902, 1902

to the 10th of August 1847

; Tambora 9-40

beginner's last time

by himself is pro

Marston and Miles

was it not

est of agals

angewandt an, mittel

to erupt with in

ent to philosophy

45.
The coin, in the
Proceedings of
the Asiatic Society
of Bengal, for
December 1878.

My opinion is
formed simply on
the mechanical
conformation of
the letters in the
legend, as shewn
in

[Faint, illegible handwriting]

46.
in that drawing of
the coin. But it
is, of course, just
possible ^{that} the drawing
or the engraving,
may not be true
to the original
or may be faulty
in some of its
details, (that is, if
the drawing was
done

for answers that in

to the A. miras with

two years for, at

work with discovery

power to the end

and at the same

time at the same

time at the same

time at the same

time at the same

time at the same

77.

done by a native!);
and that thus,
consequently, it
may have given
me a false or
erroneous impression
of the forms of
the letters on the
coin! But, if
that be the case,
it will be utterly
useless

(Continued from p. 100)

to attempt to

make a

series of

experiments

of the

the

But if

that be the case

it will be

useful

to

useless and exceed-
= ingly unsafe
for me to presume
to express any
opinion about your
coin, without having
ever seen, handled,
or examined the piece
itself! — But, if
the coin be in
your own possession
= now, perhaps

beings in existence

of man - human

concerned at our lot

and ready to

opinion about how

much time, without how

many times passed

or counting the price

itself! But if

the time is in

each one of us

and now we are

49.

perhaps I may
have the privilege
of examining it,
when I reach
Gharzipur! —

I have read
through Mr Cust's
book, with much
interest; and I
will give you my
humble opinion of

you & your
belongings and
to purchase for
your & your
expenses
have said &
That all the
above said, good
& true; Teste
me my wife
for witness of

of its merits, with
a few remarks on
particular points,
in my next letter.

But it is really
frightfully hot
now, in tents, and
I suffer very much
from the heat,
and find it very
difficult to get
through

Ton of the day

Drummond's

Top at Burrill

81.
through much
writing, or any such
work! The heat
addles ones brains!
And "cool judgment"
can hardly be ex-
pected from brains
which have been
stewed and roasted,
and grilled and
scorched into a state
of exhausted listlessness
Yours

from the
the positive
and the. Now
the and the
the by 1000' but
as the the
the may be
the the
the the
the the
the the
the the

Your paper
on "Cup Marks", &c.,
is most interesting,
and excites curiosity
while it certainly
raises some new
trains of thought
in ones mind.

But more of this
anon!

I am very
much

[illegible]

much obliged
to both Mrs
Rivett Carmac
and your good
self, for all
your kind wishes.
I think I shall
probably do my
best to reach
Gharzipur!
Believe

much obliged

Mr. M. stood at

Pointe Canoe

boat way into

the river

where boat way

made a point

was ob. p. d. d. d. d. d.

down at T. d.

judgment

• With best and
kindest regards to
Mrs Rivett-Carnac,

Believe me

Yours

Very sincerely
Archd. B. Carlyle

With best
kindest regards to
Mr. R. H. Smith

Believe me

Yours

Very sincerely
Atty. Genl. Smith

